

THE

EVIDENCES OF ISLAM.

The Religion of the Mussulman clearly  
of Divine Origin.

An Argument which every thought-  
ful Man and Woman should  
read.

By Hajee Abdullah Browne, of  
London, England.

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THE RELIGION OF THE MUSSULMAN CLEARLY OF  
DIVINE ORIGIN.

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BY HAJEE A. BROWNE, OF LONDON, ENG.

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ISLAM is distinguished from all other religions in that, while it insists upon faith as the essential of salvation, it requires that faith to be based upon the free exercise of the judgment and reasoning powers, and claims acceptance from men—not upon the authority of tradition, but upon that of the visible and incontestable evidence it offers for their consideration. This being so, Islam is not a “missionary religion,” in the ordinary sense of that phrase, for as the acceptance or profession of Islam to be of avail must be the free, unbiased, sincere and entirely voluntary act of the individual making it, no Moslem or believer in Islam is justified in offering any inducement or persuasion to any person to make a profession, and the “compel-them-to-come-in” doctrine of the Christian Churches is therefore directly opposed to the spirit of Islam. But in a limited and better sense, Islam is a missionary religion, for the Moslem is commanded to “Invite men unto the way of the Lord”—that is, to ask them to consider Islam and the evidence it offers; and they are bound to afford to all who seek it with sincerity of purpose a knowledge of the truth in respect to it, leaving it to each person to accept or reject the faith they themselves hold that knowledge justifies, as a matter between that person and God.

2. It is in compliance with the spirit of Islam, thus indicated, that I have undertaken this attempt to set forth the evidences that justify men in accepting Islam as a religion of divine origin and authority. Hitherto, so far as I have been able to learn, there has existed no work in which the Evidences of Islam have been dealt with in a manner adapted to the demands of modern criticism. In my own study I have often felt the need of such a work, and what I have now to offer is the result of the notes I have made from time to time to supply, for my own use, this deficiency. I am painfully conscious that the adequate treatment of the subject—

or, rather, the variety of subjects to be considered—would require years of study and an amount of scholarship that it has not been in my power to give it. None the less, as an earnest and sincere attempt to make known the truth, I am hopeful that what I have been able to do may produce some results tending to the glory of God and the happiness of man.

3. With so much by way of preface, I will now proceed to state the arguments that attest the authority of Islam, adding only a few brief explanatory comments, as I hope hereafter to deal fully and completely with each of the arguments, with such detail as may be necessary to establish it as a justifiable and logical conclusion from the due consideration of the whole of the facts affecting the proposition it advances.

4. Those who have read any of the many works published upon the Evidences of Christianity will at once perceive that the Evidences of Islam are of the same nature as those generally advanced in favor of the older religion, and it will be for those whose minds are open to conviction to consider whether the evidence tends to establish the supremacy of Islam or that of Christianity; and here it is desirable to remind the reader that, inasmuch as Islam claims to be the fulfilment and completion of Christianity and the Koran claims to confirm the Scriptures, *all evidence which tends to establish the divine origin of the Scriptures is so much evidence FOR, and not against, Islam.*

5. The first argument to be advanced is

I. THAT THE CHARACTER OF THE PROPHET MOHAMMED AND THE CIRCUMSTANCES AFFECTING THE PUBLICATION OF THE KORAN WERE SUCH AS TO GIVE CREDIT TO HIS MISSION, BY AFFORDING PROOFS OF HIS TRUTHFULNESS AND SINCERITY AND OF THE DIVINE AUTHORITY UNDER WHICH HE ACTED.

(a) Throughout his life, the Prophet sustained the character of a sincere, earnest, God-fearing man, and in the prosecution of his mission he can have had no other object in view than that which he professed—the glory of God and the happiness of man. He could not have been actuated by ambitious motives, for he sought neither honors nor emoluments for himself nor for his family; and although, attesting his belief in his mission by persisting in it in the face of bitter persecution, he rose from the condition of a hunted fugitive to be

the ruler of triumphant armies, he never changed his simple style of living, and never once boasted or vaunted his own merits, nor held himself up to admiration as a pattern to others, or as a hero.

(b) The Prophet was an illiterate man, who could neither read nor write, yet the Koran, of which, humanly speaking, he was the sole author, was written in the purest Arabic. This was his native language, but it is one in which the attainment of literary excellence is a most difficult task, and was then regarded as the highest accomplishment an Arab could boast of. The Koran was revealed and published at intervals extending over a period of twenty-three years, and no one or more persons capable of producing it were with him during that period, or any considerable portion of it.

(c) No bad man could possibly have conceived or would have promulgated so perfect and stringent a code of morals, or one so emphatically denouncing the wrath of God upon hypocrisy and sin, as the Koran is and does; and no good man would or could put forward such a work if he was not assured of its divine authority. The Prophet could not possibly, therefore, have been an impostor, neither can he have been a mere enthusiast or fanatic, nor a self-deluded man, nor one misled by others, for none of these could by any possibility have produced a work like the Koran, published in the manner in which it was, and possessing the characteristics it presents; neither could any of these have lived the consistent, blameless, open life that the Prophet did.

6. The next argument we have to consider is

II. THAT THE CONTENTS OF THE KORAN AFFORD INDISPUTABLE TESTIMONY OF ITS DIVINE ORIGIN.

(a) It has been shown (5, b) that the Prophet was, humanly speaking, incapable of producing a work like the Koran, and that he had no companion who could have assisted him in doing so, and therefore the Koran *must be* a work of divine origin; that is, it must have been produced by inspiration from God, and its contents support this conclusion; because it is utterly inconceivable that any one man, however brilliant or accomplished, could have produced such a work as this, which for centuries has been a sufficient religious, moral, social and legal standard text-book and code to the millions of peoples of the most diverse races, characters and customs who have embraced Islam. No more per-

fect moral code exists, for while it is more stringent than that of Christianity, it is infinitely better adapted to the nature of man and the exigencies of life, and, while recognizing the fallibility of humanity, stimulates and encourages the pursuit of good by judging men, not by the success, but by the earnestness and sincerity of their endeavors to attain perfection.

(b) The perfect harmony that exists between the doctrinal and moral teachings of the Koran and the Scriptures that preceded it—that is, the Old Testament and the Gospels, could not have been attained by any mere human author, and least of all by an illiterate man like the Prophet, who never had any opportunity of acquiring an intimate knowledge of the ancient Scriptures or of their teaching. So complete is the harmony existing between the Koran and the Scriptures, that, as stated in the Koran, the religion taught, believed and practiced by the Jews and Christians is but the religion of Islam, disfigured by the rejection of the Prophet and the adoption of doctrines and dogmas founded upon “the opinions of men” as to the interpretation of obscure and uncertain passages in the old Scriptures.

(c) The critical discussion of the contents of the Koran involves the elaborate consideration of the following points: (1) INTEGRITY, that the book as we possess it is a perfect copy of the original. (2) INTERPRETATION, that we rightly comprehend and understand the teaching of the book. (3) CREDIBILITY, that the contents of the book are consistent with a belief in its divine origin, which embraces the heads, (a) *probability*, that the book contains no absurdities, demonstrable falsehoods, or other matter inconsistent with a divine origin; (b) *consistency*, that the facts, doctrines and general contents are consistent with each other; (c) *veracity*, that the facts and assertions in the book are either capable of proof or incapable of disproof.

It is impossible to say more here upon this branch of the Evidences of Islam than that, under the whole of the heads mentioned, the evidence (to be considered hereafter in detail) is conclusively in favor of the divine origin and authority of the Koran, and that under each head contrasted with the similar evidence in favor of the Bible, it is stronger, clearer, more certain, definite and conclusive, and in common with the other evidence here presented is free from the doubts, difficulties and uncertainties that cloud the evidences of Christianity.

7. An argument worthy of special attention is

III. THAT THE RELIGIOUS CONDITION OF THE WORLD AT THE TIME WHEN THE KORAN WAS REVEALED WAS SUCH AS COULD ONLY BE REMEDIED BY THE IMMEDIATE INTERFERENCE OF GOD, AND THE CLEAR AND EMPHATIC DECLARATION OF HIS WILL, IS STRONG EVIDENCE THAT THE KORAN WAS INDEED GIVEN BY GOD FOR THE GUIDANCE OF MAN.

Those who have not read the history of the earlier centuries of Christianity and of the abominable corruptions which everywhere succeeded the first triumphant progress of "the Church" can have no conception of the condition of things prevailing in the seventh century. Sordid ambition was the one influence that appeared to sway the clergy of all degrees, and vice and crime flourished side by side with "heresies" and schisms of endless variety and diversity, and such was the general condition that to the present day many Christian writers regard the first success of Islam as a punishment inflicted by God upon Christianity in vindication of His outraged honor. The dissensions as to doctrines and points of belief and practice existing among Christians at that time have been perpetuated to the present day—the lapse of time has, in fact, tended to increase rather than decrease the gulf that separates the various churches and sects from each other, while the evidence as to the true doctrines and practices of the primitive Church was even then so overwhelmed with doubt and uncertainty that the followers of any one church or sect could claim no higher authority for their version of Christianity than their own opinion that it was the true one; nor has all the learning and labor since expended on the subject been sufficient to dispel the clouds that enshroud it, so that without some further revelation from God man must have remained forever subject to the perplexing doubts and uncertainties which are all that Christianity has to offer him, for no matter how strongly a man's own judgment may lead him to embrace the doctrines of one or other of the churches, he can never have any higher assurance that his judgment has guided him aright than his own opinion that such is the case; for the faith of every Christian is built upon two points of belief, neither of which can be supported by any evidence stronger than that of "reasonable presumption." Those two points are—first,



that the Bible as now existing has not been corrupted in any material point; and secondly, that a certain chosen interpretation of the Bible is the true one. On these two points the Christian churches and sects are founded. On both points there is great diversity of opinion among them, and especially on the second point they are so hopelessly at issue with each other that nothing but a revelation from God could decide their differences. Such a revelation was promised by God through Christ, and that this promise has been fulfilled by the revelation of the Koran is attested by the evidences of Islam, which are as plain and incontrovertible as those of Christianity are obscure and doubtful.

8. The preservation of the Scriptures is claimed by Christians as strong evidence in favor of Christianity, and we are therefore justified in claiming

IV. THAT THE PRESERVATION OF THE KORAN IS STRIKING EVIDENCE OF THE DIVINE FAVOR ACCOMPANYING IT.

The Bible, and more particularly the New Testament, has not been preserved as the Koran has been, and there is only a probability and not a certainty that, as now known, it is a fairly accurate version of the original Scriptures. The various portions of the Koran were not collected into a volume until after the death of the Prophet, but since that time the integrity of the book has been so assiduously cared for that as a very competent (but unfavorable) critic has said, "There can be no doubt that we are now in possession of the very words used by the Prophet" in his revelation of its contents. No such certainty attaches itself to any portion of the Bible, and therefore, if the preservation of the Bible be evidence for a belief in the divine origin of Christianity, the preservation of the Koran is little short of proof of the divine origin and authority of Islam.

9. (a) The spread of Christianity has always been claimed as strong evidence of its divine origin, but the argument

V. THE DIFFUSION OF ISLAM IS EVIDENCE OF ITS DIVINE ORIGIN AND OF THE DIVINE FAVOR BESTOWED UPON IT,

is founded upon facts and proofs that far exceed in force and value any that can be adduced in support of Christianity. Almost all the circumstances affecting the first propagation of Christianity were eminently favorable to it. Christ and his apostles preached at first to the Jews only, and taught nothing but a purer form

of the religion they already adhered to. His mission was endorsed by many miracles, and it was promoted by the growing contempt of the Gentiles for the religion they had inherited from their idolatrous progenitors. The speculations of the philosophers had awakened thought, and the degree of culture attained by the peoples addressed led them to look with favor on a system of religion so evidently divine and superior to those then current. But from the first, as we have seen (i), and as is recorded in the New Testament itself, corruptions were introduced, and the incessant missionary efforts of the Apostles and the clergy who succeeded them resulted rather in the establishment of a host of petty, ill-defined sects than in the spread of the religion preached by the Christ, until the increasing power of the clergy was strengthened by the adherence of princes, and the "Church" began that militant career which, culminating in the diabolical Inquisition, led to the overthrow of the "secular power." Since then, "Christianity," from being the plaything of princes and popes, has become the sport of sectarians, but from the days when its professors abandoned the truth as it was taught by the Christ the hand of God has lain heavy on it, and neither the sword of Charlemagne nor the dungeons of the Inquisition, nor the millions of money nowadays expended in missionary effort have given life or vitality to it. True, it exists, but it exists precisely as Hindooism exists in India, as Buddhism exists in China—a mere hollow form, a conventionality to which the people bow and to the support of which they subscribe from custom and habit, and not from any active or real recognition of its claims.

(b) The Prophet Mohammed preached to a people devotedly attached to their idolatrous faith, and utterly condemned many of their favorite and most highly prized customs. His mission was supported by no other miracle than that of the production of the Koran. He was persecuted until he had to fly for his life and with a single companion seek safety in the desert. But the hand of God was with him and in a few years' time Islam was established throughout the land, and from that day to this it has continued to spread and will continue to do so. In India and Africa at the present day Christians are spending millions of pounds in missions to convert the natives. Moslems are spending nothing. Christian missionaries—men specially trained and de-



voting their lives to the work—are to be found all over these countries, but there are no such missionaries of the Moslem faith. Nevertheless where Christianity reaps a score or two of converts Islam receives a thousand, although in India especially, humanly speaking, everything is in favor of Christianity and against Islam, for the Moslem is perhaps of all the people of India the least powerful, the least influential, the least favored by the government; but none the less when the idolators of the country lose faith in their old religion they are not to be won by the laborious efforts of the Christian missionaries, but pass them by to voluntarily seek the shelter of Islam. Everyone who has lived in India and the East must know that the direct result of all Christian missionary effort in India is to awaken the people to a sense of the folly of their old religions and thus lead them to the acceptance—not of Christianity but of Islam. From the first promulgation of Islam to the present day it has been propagated by no other means than those of preaching and the example of Moslems, and chiefly by the latter. How have the millions of converts to Islam been made in Africa? By the sword? By the labors of missionaries? Not so. Here and there from time to time some few Arabs traders have penetrated, and their sober lives, their evident superiority and that “peace” which is the characteristic of the Moslem, have attracted the attention and curiosity of the wild natives, and thus led them to Islam. How long would a colony of Christians have to dwell in the same land before the Africans around them would seek to share the “peace” which they possess?

Which then is favored by God, and which bears the impress of a divine origin, the religion which with boundless wealth and every advantage in its favor fails to convert the heathen, or that which without wealth or effort draws them to the worship of God?

10. We have now to consider an argument which cannot be advanced in behalf of Christianity and is therefore the more strongly in favor of Islam, it is

VI. THAT THE UNITY OF ISLAM, THE PERFECT AGREEMENT ON ALL POINTS OF DOCTRINE AND PRACTICE, THAT EXISTS THROUGHOUT ISLAM BEING BASED UPON THE KORAN ALONE, AND UNSUPPORTED BY ANY ORGANIZED POWER OR AUTHORITY IS IRREFUTABLE TESTIMONY OF ITS DIVINE ORIGIN.

The dissensions and disunion that from the first have been such a prominent feature in the history of Christianity have been already referred to (7), and they form a marvellous contrast to the unity that has always prevailed and still exists in Islam. It is true that while Islam was yet in its infancy a number of sects and petty schisms were formed, but these being the result of honest but rash enthusiasm on the part of men more eager than discrete and cautious in their pursuit of truth, quickly ceased to exist; for, founded as they were upon errors arising from an imperfect knowledge or comprehension of the teaching of the Koran, as this knowledge became extended they naturally merged themselves in the great body of believers adhering to the true faith. One, and only one, schism has ever prolonged its existence beyond a few brief years, and that one is, in fact, less a schism than a political revolt, for its founders based their separation from the parent church, not upon a question or questions of doctrine, dogma, or practice, but upon that of the authority of the first three Khaliphs elected to act as governors or rulers of Islam after the death of the Prophet. That the Shiahs, as the followers of this schism are termed, have in their desire to accentuate their views on this purely secular question, adopted ideas as to the character and claims of Ali, the fourth Khaliph, which the Sunni, or orthodox Moslems deemed heretical, is not to be denied, but, save in this particular, they are in no respect schismatics, and, consequently, there is throughout Islam the most perfect unity of doctrine and practice, and no matter to what country the Moslem goes, he is certain that wherever he may find a brother Moslem, that brother will hold the same doctrines, and follow, with but insignificant variations, the same ritual that he himself does.

Which is of divine origin, the disunion of Christianity or the unity of Islam?

11. The "Perfection of Christianity" has been enlarged upon by many writers, but that the claims they make are not supported by evidence is a fact that enhances the force of the argument.

VII. THAT THE PERFECTION OF ISLAM, ITS ADMIRABLE ADAPTATION TO THE WANTS OF MAN EITHER AS TENDING TO PROMOTE HIS HAPPINESS AS AN INDIVIDUAL, OR AS A SYSTEM OF GOVERNMENT FOR THE

BENEFACTANT CONTROL OF NATIONS AND PEOPLES, IS  
EVIDENCE OF ITS DIVINE ORIGIN.

(a) It is universally admitted that the Moslem, of all men, is the least affected by the cares and worries of this life. That peace of mind, which is the ideal of the Christian, is a reality to the Moslem, whose happiness and confidence in God is undismayed and undiminished by misfortunes, sickness or death. Nor is Islam less potent in its influence upon the social, than upon the personal welfare of the Moslem, for that brotherhood of man that Christianity teaches, Islam realizes; and the patience, forbearance, forgiveness, charity and loving-kindness which Christians talk so much of, and practice so little, are the everyday characteristics of Moslem social life.

(b) Efficient beyond comparison with any other religion in securing the happiness of the individual, Islam is distinguished from all other creeds in that it possesses in the Koran a religious and moral code so thoroughly suited to the needs and nature of man as to be available at once and without modification to the most civilized and polished nations and to the rudest states. The moral code of Christianity never has and never can be put in force as the law of a civilized country, but the law of Islam, while reaching the same high ideal as that of Christianity, is yet so framed as to adjust itself completely to the exigencies of civil government.

12. Another argument of a nature applicable to Christianity as well as Islam is

VIII. THAT THE EFFECTS PRODUCED BY ISLAM ARE A  
PROOF OF ITS DIVINE ORIGIN.

(a) To Christians this argument is one that, should appeal with special force for, according to their own teaching, they are bound to "Prove all things" and to "hold fast that which is good" (I. Thessalonians v., 21), and Christ himself directs them to judge those who claimed to be prophets "by their fruits" (Matthew xxv., 5), that is, by the results of their teaching as evidenced in its effect upon their own life and conduct and upon the life and conduct of their followers. Judged by this test Islam is immeasurably and indisputably superior to all other religions in the strength of the evidence it offers of its divine origin. That Christianity is powerless of itself to stem the tide of open sin and vice is un-

deniably proved by the host of societies, associations, missions, and other efforts to counteract these evils which are maintained by Christians for operation in Christian communities. From all parts of the Christian world, Christian clergymen and the Christian press unite in deploring the meagre results of their contest with sin and vice. There are, no doubt, individuals who are subject to the moral code of Christianity and earnestly strive to adhere to its teaching, but throughout the whole world it is impossible to find a community, however small, of which it can, with the least pretence of truth, be said, that its members, individually and collectively, are dominated and controlled by the letter or the spirit of that code. Again, Christian ministers of all denominations are perpetually bewailing "the falling away of their flocks," "the difficulty of maintaining spiritual activity among their congregations," the "coldness and want of faith" of their followers; the ever-recurring schisms and dissensions of their co-religionists, and the utter hopelessness of all attempts to reunite the scattered and hostile sections and sects into which "the church" is divided.

(b) And what are the results that follow the propagation of Islam? Even those most raucorously opposed to it have to admit that wherever Islam is established there open vice and sin spontaneously cease. The drunkenness and debauchery that does exist in Moslem towns—such as Constantinople—exists solely and entirely under the protection of Christianity, for without the mandate of Christian governments, the prostitution and liquor dealing that defile this and other Moslem towns, could not exist for a day, for no Moslem people, free to act according to their own convictions, would tolerate the hideous immorality and licentiousness that Christianity denounces but has never yet been able to check, and which Christian governments force on non-Christian peoples at the point of the sword. The whole constitution of Islam tends to the natural and orderly extinction of vice and sin, for its teachings and the spirit it imparts are inconsistent with these things, and it is impossible to find a Moslem community in which that teaching and that spirit does not dominate and control the actions and lives of all of its members with, at the outside, the exception of a mere fractional percentage of the whole body. The charitable and virtue-promoting or vice-opposing societies of Christianity find

no place in Islam, for the spontaneous actions of a Moslem people realize in an effective manner the results that these societies so hopelessly seek to obtain in Christian lands, and in the meanwhile, while Christianity is divided and rent by factions, sects and parties, and its clergy, backed by bishops and vast organizations, bemoan the impotency of their efforts, the waning of their congregations, the insincerity of their flocks and the wild rush of sin, vice and misery that ever surrounds them; Islam remains united, unbroken, and without any ecclesiastical or other organization to support them, its priests find willing, attentive hearers and its mosques are filled with earnest worshippers, whose lives bear eloquent testimony to the sincerity of their belief.

Which of the two churches, then, presents the most striking evidence of results consistent with a belief in its divine origin?

13. The last argument which is to be stated here is

IX. THAT THE NATURE OF THE EVIDENCE OFFERED IS  
IN ITSELF EVIDENCE OF THE DIVINE ORIGIN OF ISLAM.

It is in perfect harmony with every conception we can form of the characteristics of a revelation from God intended for the guidance of man, that that revelation should be attested by evidence at once accessible, intelligent, sufficient and decisive—so as to be within the reach of all anxious to acquire a knowledge of the truth, and that that evidence should be of a permanent nature. Viewed as a whole, the evidence advanced in the arguments already set forth possesses these characteristics. It is ACCESSIBLE, being within the reach of all caring to investigate it; it is INTELLIGENT, it embraces no abstruse or difficult points requiring scholarly accomplishments or high critical powers, but is within the comprehension of all; it is SUFFICIENT, it leaves no gaps to be filled by plausible conjectures, or by violent or fantastic renderings of facts or theories, but provides a clear and definite answer to every legitimate question that can be raised; it is DECISIVE, it does not rely upon “reasonable probabilities” but upon demonstrable facts and indisputable deductions from them, and lastly, it is PERMANENT, the main facts which tend to establish the divine origin of Islam—the diffusion (9), unity (10), perfection (11), and effects (12) of Islam are facts existing at the present day; while those evidences which are less conclusive though equally essential, the character of the Prophet (5), the publication (5 b) and preservation of the



Koran (8), and the religious condition of the world at the time of the first promulgation of Islam (7), are one and all so clearly and indisputably established that their primitive cogency and force has lost nothing by the lapse of time.

14. Such, briefly stated, are the leading arguments in support of the divine origin of the religion of Islam. That arguments of such force can be advanced with any reasonable hope of their being substantiated by a fair and impartial consideration of the facts by comparison with which they must be tested, is ample proof that Islam is a religion worthy of the most serious attention of all who profess to believe in God, and particularly of those who also profess to believe in the Scriptures that preceded the Koran (12 *a*), and the more so, in that, throughout the whole Bible there is nowhere any passage, that either distinctly or by implication asserts that it, or any portion of it, was, or is, to be regarded as God's final revelation of His will to man. It is true indeed that some Christians profess to find such passages in both the Old and New Testaments, but the verses they quote have no such meaning as they would force upon them. These passages are—

“Ye shall not add unto the word which I command you, neither shall ye diminish from it.”—*Deuteronomy*, iv., 2.

These words were addressed by Moses to the Israelites and if applicable as an objection to the Koran are equally so to the whole of the Bible except the five books of Moses. Again—

“What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.”—*Deut.*, xii., 32.

A repetition of the preceding quotation also spoken by Moses to the Israelites:

“Every word of God is pure \* \* \* add thou not unto His words.”—*Proverbs*, xxx., 5, 6. \*

The first verse of the same chapter says that these are “the words of Agur,” the prophet, and if applicable to the Koran as contradicting its authority, they are equally so to the New, and much of the Old Testament. Lastly,

“I testify unto every man that heareth the words of this prophecy of this book. If any man shall add unto them God shall add unto him the plagues which are written in this book, and if any man shall take away from the words of the book of this prophecy, God shall take away his part \* \* *Revelations*, xxi., 18, 19.

This passage is strictly, and indeed emphatically, limited in application by the author to the Book of



Revelations in which it occurs, but if, as some Christian critics seem to profess, it can be taken in a more extended sense, it applies to the Gospel of St. John, inasmuch as that gospel, as modern criticism has shown, was written after the Revelations.

The Bible then contains no intimation that it, or any part of it, was the final revelation from God to man, but, on the contrary, as already stated (12 a,) Christ himself is recorded in it as teaching his disciples how to distinguish true from false prophets, thus clearly intimating that there was to be a further revelation.

15. Inasmuch, then, as the Koran professes to be the complement and completion of the Scriptures, and to have been given by God to confirm the teachings of Moses and of Christ, it is incumbent upon all Christians to study for themselves the evidences of the Koran (12, a), and to approach that study with a firm desire for the guidance of the Almighty by whose aid alone can they hope to attain that spirit and knowledge that will guide them to eternal happiness. If of old it was the worst sin of the Jews that they rejected Christ without enquiry, assuredly the Christians who reject Islam without hearing its claims, will inevitably incur the same condemnation. It is inconceivable that God will hold men responsible for the rejection of doctrines, such as that of the Trinity, which are nowhere set forth in plain language of divine authority, but are based upon the arguments and opinions of men, who however honest and earnest, may be mistaken, but He will assuredly hold man responsible for rejecting those doctrines which are plainly set forth in both the Old and New Testaments and are so plainly confirmed and enforced in the Koran—a book the divine origin of which is attested by unanswerable and incontrovertible evidence within the reach of all.

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